9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

195 In the employment of a single derisive word the Negro is indeed a consummate artist. I know a cook with a disarming smile who accomplished what lectures never could. All she did was to point humorously to a puddle of clothes left on the floor by an untidy child and say: "Snake." Anyone who knows the snake's habit of shedding its skin in any place where it feels the urge will understand why that child's clothing was ever after left on a chair.

Another example of this knack of using the one right word was furnished me when I gave a "lift" to a Negro going my way. I asked where he wanted to get out. He replied casually: "Oh, jus' let me out at Lord Bing's." Although I use a fictitious surname, there is only one Negro on the island who could possibly qualify for the title.

142 There is, I believe, a biological reason for Lord Bing's feeling of importance.
● 144 He is the living image of one of several bronze heads dug up in 1938 at Ife in Southern Nigeria, and believed to be portraits of rulers, kept as a record.[38] William Bascom, who was in Ife at the time of the discovery of these heads, says (in an article in the *Illustrated London News* [39] which should be reprinted in this country): "It is possible to identify the exact counterparts of these heads among the people of Ife today. Also, interestingly enough, striking resemblances between some of the heads and individual Negroes of the United States have been noticed. A large proportion of the ancestors of American Negroes are, indeed, known to have come from this region of West Africa." Members of Lord Bing's own family exclaim at the likeness (Illustrations 18 and 19) A and it is clear that he is a "throw-back" mentally and physical. In addition, the Yoruba tribe, to whom the people of Ife belong, are said by N. G. Ballanta, in "Music of the African Races," [40] to have the most highly artistic dance songs of all the tribes he investigated from the Senegal to the Cameroon. It is significant that this St. Simon's Negro is a good singer, and belongs to the family that has given me the most help in the preservation of the characteristic African rhythms.

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538 Although the West Africans were not supposed to have a literature because of
171 their lack of a written language—except in a few tribes—the tales brought to America by the slaves have entertained old and young, black and white, whenever and

[38] Others of the bronzes (thirteen in all) are assumed to be likenesses of deities.
[39] "The Legacy of an Unknown Nigerian Donatello," April 8, 1939.
[40] West Africa, June 14, 1930.

A. [For Illustrations 18 & 19, see Category 142, plate facing p. 113.—Analyst]

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

burden upon the parents, for the master provided for all children alike. A violation of marriage vows was accompanied by no disgrace or punishment other than that inflicted by the master or by the church if the culprit were a member. There seems to have been very little intimacy between the white men and the Negro women on St. Helena Island. The northern missionaries found not more than five or six mulattoes on the whole Island in 1861.

There were forces sufficiently strong to keep many slaves faithful to their marriage vows. Chancellor Harper, of Charleston, called attention in 1854 to the fact that slave marriages were often faithfully adhered to during life.[22] In 1857 a sea-island planter, in recounting the deaths among his people, mentioned with sadness that of "poor old Sandy and his wife Joan." "The latter died apparently of mere debility; and her husband, after watching until her death, went to bed at midnight, complaining merely of a sore throat, and expired the next evening without any one suspecting that he was seriously ill." The planter concluded that the faithful old man had died of "mental depression, operating on a feeble constitution."[23] On Edisto Island there still lives "Old Jeff," born in slavery, who, although as devoted to his wife as Sandy, lived on after her death. Every day he went to her grave to mourn and there he slept at night. After several months his friends became alarmed at his behavior. Upon being questioned he explained that he intended to dig up

[22] "Memoir on Slavery," DeBow, *Industrial Resources of the United States*, II, 219.

[23] Couper-Wylly Papers, James Hamilton Couper to James Couper, April 13, 1857.